



LYON & HEALY PIANOS.

The firm of Lyon & Healy was established in the year 1864 in Chicago. It remains to-day in the hands of the original owners and their descendants.

These Pianos are constructed especially for export trade and built to withstand the most trying tropical conditions. The durability of these pianos in the hottest and dampest climates is proof enough that their construction is such as will give entire satisfaction.

Among the many special features of these pianos which will interest every piano lover are:— The bass bars are screwed as well as glued to the soundboard and therefore cannot come off. The frames are bolted to the plates in the most secure manner, so that long voyages are safely withstood. The veneering is made impervious to tropical conditions by a special waterproofed glue.

THESE PIANOS

IN STOCK AT

W. W. TAYLOR & Co.,

Tel. Honkyoku 2183

Seoul, Chosen

TERMS—TO SUIT YOU

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: REV. A. F. DECAMP

REV. H. D. APPENZELLER,	REV. W. M. CLARK, D. D.,	MR. J. F. GENSO,
REV. A. L. BECKER, PH. D.,	REV. R. C. COEN,	MR. H. MILLER,
MR. G. BONWICK,	REV. F. K. GAMBLE,	MRS. A. H. NORTON.

Contents for July, 1926

ILLUSTRATIONS:

A Little Princess of Korea	— — — — —	Frontispiece
Party of Educationists for Japan	— — — — —	do

THE COUNCIL OF CHURCHES AND MISSIONS IN KOREA

Rev. W. M. Clark, D. D.	— — — — —	135
-------------------------	-----------	-----

THE PRESENT EVANGELISTIC CAMPAIGN IN SEOUL

Rev. M. B. Stokes	— — — — —	138
-------------------	-----------	-----

A HISTORY OF THE KOREAN PEOPLE, Chapter XXV.

Rev. J. S. Gale, D. D.	— — — — —	139
------------------------	-----------	-----

A LITTLE PRINCESS OF KOREA

Frances Parkinson Keyes	— — — — —	144
-------------------------	-----------	-----

THE VALUE OF CHRISTIAN EDUCATION IN KOREA

Rev. W. M. Clark, D. D.	— — — — —	146
-------------------------	-----------	-----

CHRISTIANITY IN KOREA

Digest by Rev. F. K. Gamble	— — — — —	149
-----------------------------	-----------	-----

OUR EDUCATIONAL TOURING PARTY TO JAPAN PROPER

Miss Ellasue Wagner	— — — — —	152
---------------------	-----------	-----

A STIRRING IN THE TREE TOPS

Rev. Henry M. Bruen	— — — — —	155
---------------------	-----------	-----

NOTES AND PERSONALS

	— — — — —	156
--	-----------	-----

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$1.75 gold or 7s.6d). Single copies, 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

REV. M. W. EHNS, D. D., 150 Fifth Avenue, New York, U. S. A.

MR. RUSSELL CARTER, 156 Fifth Avenue, New York, U. S. A.

MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.

REV. A. E. ARMSTRONG, 439 Confederation Life Chambers, Toronto, Canada.

Manford's

SEIDAIMON
SEOUL, CHOSEN



BLANKETS
DRESS GOODS
TRAVELLING RUGS, DOWN QUILTS,
SUITINGS, OVERCOATINGS, UNDERWEAR, HOSIERY,
COOKING UTENSILS, OIL STOVES, NOTIONS,
FANCY GOODS, PERFUMERY, SOAPS,
UMBRELLAS AND WALKING
STICKS, ATHLETIC GOODS



WOOL YARNS

(ENGLISH)

Leather Goods, Needle Cases, Mirrors, Padlocks, Tickings,
Sheetings, Linens, Wool Flannel, Etc.

GOLF GOODS

Only foreign made goods are stocked,
IMPORTED DIRECT FOR MANFORD'S

WRITE TO US



A LITTLE PRINCESS OF KOREA

(See Page 144)



PARTY OF EDUCATIONISTS FROM KOREA WHO VISITED
INSTITUTIONS IN JAPAN

(See Page 153)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXII

JULY, 1926

No. 7

The Council of Churches and Missions in Korea

Its Tendencies and Future Development

W. M. CLARK, D. D.

(Editorial Department of the C. L. S. of Korea)

SINCE THE CALLED MEETING of the Council on March 23, 1926, this question has suddenly been galvanized into life. The reason is not far to seek. The interesting and helpful Mott Conference in December had referred certain questions to the Council, important enough to justify a special meeting. When the hour came for the meeting there were found gathered in the West Gate Presbyterian Church a goodly company of representatives all interested in the subjects to be discussed. Those of us who had been familiar with the dead, uninteresting meetings of the former Presbyterian-Methodist Korean Council, and with the scarcely more interesting meetings of the new body, were amazed and delighted to notice a decided change in the atmosphere. There seemed, suddenly, to be more of life and hope; more of a desire to meet and solve common problems and to fulfill the functions for which the Council had been created. The meeting was a success and the results will, we trust, be far-reaching.

In order to analyze the reasons for the change we need to take up the subjects discussed, together with some developments brought out later in certain conferences held by the Survey Committee appointed by the Council.

The Mott Conference had decided on certain matters as follows:—"It is the consensus of opinion that a comprehensive survey of Chris-

tian activities and Christian progress in Korea should be made in the near future with a view of making the necessary readjustments in methods and policies. Although our Council of Churches and Missions possesses neither the name nor the powers of corresponding bodies in other lands, it is desirable that this Council shall receive full recognition as our central body for consultation and cooperation. Yet since we should also insure that the recommendations of this unofficial yet really representative meeting should not fall

Therefore be it resolved:—1. That we respectfully suggest to the Council of Churches and Missions and to its constituent bodies, such slight changes in its name, basis of representation and powers as shall make it a more generally satisfactory organ of the Christian forces of the country.

2. That we recommend that the proposed survey be made under the auspices of the Council and through a special committee to be appointed by it.

3. That, in order to carry out this recommendation, a committee of nine be appointed by this meeting, to present this matter to the Council and to its constituent bodies for their approval, and, in case the Council fails to act, that this committee be instructed to proceed with the survey."

It was likewise decided to:—"recommend that this Council be asked to name the dele-

gates to the proposed International Missionary Council" or else to determine how the delegates should be selected.

The Council decided, without opposition, to take up the questions referred to it by the Mott Conference. This was done and each question decided. Some matters, such as the preparation of certain classes of literature were referred to the regular fall meeting of the Council. The Council decided that it would participate in the proposed meeting of the International Missionary Council and suggested that Korea should send about nine delegates. The selection of the delegates was left to the fall meeting. Curiously enough, though many of the representatives present had also been delegates to the Mott Conference, about an hour was spent in the vain attempt to find out just what changes in the same and Constitution of the Council were deemed advisable by those in the Mott Conference who penned the resolution quoted above. No one present knew and so this matter was referred to the Committee on Rules with orders to report at the fall meeting. The next day, however, the writer found out just what was in the mind of the members of the Mott Conference who submitted the resolution. As this has a very definite bearing on our subject we will consider it at this point.

The suggestion comes very strongly from a certain influential group of Korean leaders, that three steps are advisable at this time, viz:—

1. That the name—at least in the English form—be changed to read:—"The National Christian Council." It was explained that, in case it be objected that this change of name would seem to have a political flavor, there was a precedent that would seem to remove the difficulty. Recently the question came up as to the name of the Y. M. C. A. Committee; whether it should be called "National" when referring to Korea. The matter was referred to Viscount Saito and after due consideration the answer came back from the Foreign Office that the authorities would regard the de-

signation "National" in this connection as having no political significance, but only a racial and geographical meaning. In consequence Korea now has her own "National Committee" in Y. M. C. A. circles and might just as well have her own "National Christian Council" in the same way, without creating any suspicion that a political meaning was involved. This step, if taken, will link Korea up the more clearly with the other peoples of the world in Christian missionary enterprise.

2. In order to make the Council more truly representative, it is felt by many that its basis of representation should be broadened to include not only the churches and missions as such, but likewise all important groups within the Christian forces, as such. For example, the Christian Endeavor, Epworth League, Sunday School Committee, the C.L.S. of Korea, the Korean Y. M. C. A., Y. W. C. A., Christian Temperance Union and like bodies might well be included in the representation. It is felt that in this way the Christian constituency will be the better represented; whereas on the present basis, a great body of Christians, especially among the young leaders, who are not qualified as members of official church courts, never have a chance to make their voices heard in such a Council.

3. Again, it is urged, the constituent bodies should give to the Council certain very definite and specific tasks and the power to initiate and to execute plans concerning a certain class of interests that affect the whole Christian movement. There is manifest not the slightest desire to usurp any powers; to prepare any creeds or to change existing boundaries, but it is felt that it is legitimate for the Council to ask that it be given more power in its own sphere of interest.

These three suggestions are well worthy of our careful consideration. It seems to the writer that if they are taken up and considered in a friendly spirit of cooperation, without prejudice or suspicion, that it will be found expedient and wise to grant all three requests.

THE COUNCIL OF CHURCHES AND MISSIONS IN KOREA

Just what form some of the changes will take is a matter for consultation and perhaps experiment. Surely all who have followed the discouraging course of the former Korean Council, as well as of the present Council up to the present, will be convinced that something additional must be done if the Council is to be worth while. In the course of many years of experience the Federal Council of Missions has developed and built up certain institutions and certain methods that have accomplished much good. We wish the Korean Christians in all the churches and organizations to follow all wise methods of cooperation. The difficulty, however, is that the missionaries appear to have preempted the field. Theoretically, all are anxious to turn over the work "as fast as the Korean Church is ready to assume the responsibilities involved." This stock phrase, in its practical working out, reminds one somewhat of the case of the Phillipine Islands. Theoretically, the whole American people are agreed that the Islands should be given their independence, but the majority seems quite willing to believe that the time to do this is so far in the future as to make it a mere academic question! Men do not easily relinquish power or leadership. This is not to say that even the most conservative of such men are not sincere. As a rule they are thoroughly convinced that their plans are best for all concerned. The difficulty is to know just how to attain the golden mean whereby the foreign missionary relinquishes not only authority, but likewise leadership at just the right rate to train and develop the most efficient native leadership!

It need scarcely be said that we believe mission work in Korea has been unusually successful in turning over authority to the native Church. It is known to all, for example, that there is only one Presbyterian Church in Korea although there are four Presbyterian Missions. This one Presbyterian Church has been for years entirely self-governing in every way. It is composed of an over-whelming majority of Koreans in its church courts; it makes reports to nobody whatever; it decides all ques-

tions that arise; it carries on a successful Foreign Missionary enterprise among the Chinese in Shantung and it has long been understood that the missionaries are in the relation of advisers and helpers only and that relation could be terminated by the Korean Church at will!

In a similar way, though the Methodist Churches are as yet two and still continue the relationship with the Methodist Churches in America, yet all the monies used by the Missions in work among the Koreans come under the survey and decision of joint committee of Koreans and missionaries. We are proud of the way in which the missions have been willing to efface themselves. Let us be willing to go a step further; perhaps many steps further, if we find we can thereby be of greater assistance to the Christian movement in Korea!

There has always been a willingness to have the Korean Council seek out and manufacture new means of service. The three suggestions mentioned would seem to open up a way by which the movement toward better cooperation may be greatly accelerated. It is a time for practical and wise helpfulness. It remains to note that the Council appointed a Survey Committee which met and organized in order to carry out the suggestion of the Mott Conference and thus to lay the foundation for its report to the meeting of the International Missionary Council, as well as to determine just what plans can be made to meet existing conditions more efficiently and thus to carry out the spirit of the Great Commission. How the Survey will be carried out and what it will accomplish is a question for the future to decide. No one, however, who follows the trend of the Christian forces to-day can doubt that Christ lives and works in Korea in the lives of many people. With a reasonable amount of wisdom and unselfishness on the part of all, there is no reason why the "National Christian Council" should not be realized and become a mighty force in establishing the kingdom of Christ upon the earth!

The Present Evangelistic Campaign in Seoul

M. B. STOKES

AS MOST OF MY READERS know, time is reckoned in Korea not by centuries but by cycles of sixty year periods. This year is the sixtieth anniversary of the martyrdom of many thousands of Korean Christians. They were not Protestants but Roman Catholics, yet none the less a company of faithful martyrs to the faith. The persecution took place in the year called Pyung In Nyun. Sixty years have come and gone, and again this is Pyung In Nyun. The present evangelistic campaign in Seoul is a fitting celebration of the sixtieth anniversary of the death of Korea's faithful martyrs.

Like many other movements this campaign had a small but interesting beginning. Some months ago a very earnest Christian young man received a vision from the Lord. He saw that company of noble martyrs who died for their faith in Christ sixty years ago in Pyung In Nyun. He saw, too, the present need of the thousands of Korean non-Christians in Seoul. The Spirit of God laid upon him a burden for the salvation of souls, and he said in his heart: "Surely something ought to be done in a special way for these lost ten thousands this year. I wonder if we could not start a street preaching campaign in this year of Pyung In Nyun and win souls for Christ in memory of the faithful martyrs who died for Christ in Pyung In Nyun sixty years ago". No sooner thought than done. He came to the City Mission, told us of his vision, and asked us to undertake a street preaching campaign.

The proposition appealed to us at once and immediately we set about getting permission to preach on the streets twice a week at two different places. Realizing, however, that such a movement as this could best be carried on with the full backing of all of the churches in Seoul we decided to present the matter to the Ministerial Association of the city, a Korean body representing some thirty churches of several denominations. This association not

only voted enthusiastically in favor of the movement but decided to add other features to the campaign, so that eventually the plan included meetings on the streets daily for three or four weeks, a large tent meeting every night in the yard behind the Y. M. C. A. building, tract distribution, visiting from house to house, and a revival meeting of a week or ten days duration for Christians and new believers.

A part of the above plan has already been carried out, and more than 1,600 new believers have been enrolled. An interesting feature in the program was the part taken by the churches of the city in the street preaching and tent meetings. Each church was responsible for both the afternoon meeting on the street and the evening meeting in the tent on a given day. This made all the Christians of the city directly interested in the carrying out of the program. Some of the people got so interested that they helped in the meetings on days other than the one for which their own church was responsible. The whole city has been stirred as perhaps never before, and a great interest in winning souls for Christ has been aroused.

A question that may be asked is: "What is going to be done to conserve the results of the campaign?" The present plan is to print all of the names of the new believers with their addresses in a little booklet, and send a copy to each church in the city. The pastor and people of each congregation will then be responsible for the people living in its own neighborhood. A special effort will be made to get these new believers to attend the series of revival meetings which will be held for a week or ten days beginning June 27th at the Sungdong Church.

It is planned to continue the meetings on the street during the summer months, meetings being held twice a week, Saturdays and Mondays. In the fall another intensive campaign will be undertaken.

A History of the Korean People

J. S. GALE, D. D.

Chapter XXV

THE REIGN of King Se-jong marks the most illustrious period in the history of the Yi Dynasty. The greatest and best king ruled; the most distinguished minister known helped to direct the affairs of state; the finest achievements wrought through five hundred years were now brought about.

Se-jong, as has already been told, was specially chosen by his father to succeed him, and the wisdom of the choice was demonstrated through a long period of thirty-two years.

Many kindly stories are told of this democratic king. He was gentle, and considerate, and had a bright eye to see true worth wherever it might be. His benevolent soul appears on all occasions. One of the old laws of Korea commanded flogging, not on the buttocks, but across the back. King Se-jong ordered this changed. Said he, "It endangers a man's life to beat him after this fashion; we shall have no more of it."

His older brother, it seems, was given to drink and debauchery, and a petition was presented from Kwang-joo, where the brother lived, asking that he be punished. But the King said, "It is the duty of brothers to cover each others' faults and put the best face forward. How unbecoming it would be for me to arrest my older brother and announce his failures before the world. I could never do it; bear with him as best you can."

Inroads of barbarians on the northern border across the Tumen at this time he beat off with his trained army, and so gave a settled peace to the province of Ham-kyung with strong garrisons at Chong-sung (鍾城) and Poo-ryung (富寧) which remained for many a day.

In 1438 A. D. the King improved the clepsydra, and made an instrument like the cuckoo

The Value of Time

lost.

Fungshui (風水), regarded as of so great a consequence to East Asia, he set aside as meaningless. "The prosperity of the state," said he, "depends on the character of the Government and not on the vagaries of wind and weather."

The King's keen eye for worth is seen in his selection of the scholar Yoo, who was of humble origin and whose name was far down on the list. Little could Yoo hope to even glimpse

The Scholar Yoo

the great monarch, much less to be admitted to his presence. Many laboured efforts of his had ended in failure. It was evident that he was not born to fame or fortune and that he had better betake himself to the quiet of the far south and forget the world. Still, Yoo was a very great scholar; few his equals. Ere starting out he applied to a friend, who held a minor position at the palace gate, asking that he might be admitted to the outer enclosure so as to gain some idea of the fairy land where the King lived. The friend replied that he would meet him the next night and that he should come straight in just at curfew time. Yoo went, his heart beating excitedly. When he entered, he found that his friend had not been there that day; something had detained him. But the gates were closed and he could not get out. He was assigned a lowly corner in the gatehouse where he might huddle up till the morning, when the gates again would open.

On this night the moon shone full as day. Just in front of his window was a piece of wall broken by a recent rain. Could he but climb that he might be able to look in. Not a sound

The Night in the Palace

was heard; he would try. Over the wall he went and into a wondrous park of trimmed walks and stately trees. Just at this moment a gentleman suddenly appeared who asked, "Who is this?" "Oh, I beg your pardon, sir," said Yoo, and went on to explain. The stranger listened. "You say you have studied the Book of Changes?" "Just a very little, Your Excellency." "Come with me," said he, and Yoo went, wondering who he was. They reached a pavilion and at the call of a servant a beautiful copy of the Book of Changes was brought. The stranger asked the meaning of one passage, and another, and another, to all of which Yoo answered with wonderful skill. The stranger, speaking as to himself, said, "Ha! ha! With such knowledge, to think that this man has never been used. Alas for my country when such as he are set aside." Yoo was most kindly treated and sent off. Next day his name appeared on the roll of those given office. Other officials, surprised, questioned this appointment. Who was Yoo? The King settled the matter by a banquet to which the wondering Yoo himself was invited. On arrival he discovered that the master of the occasion was the King, in whom his astonished gaze recognized the kindly gentleman of his midnight adventure. King Se-jong, for it was he, took occasion to show Yoo's superior knowledge to all the assembled guests and thus it came about that he was appointed to office, which he held throughout his Majesty's reign.

King Se-jong's first and great counsellor, his one and only Prime Minister, was a man thirty-four years his senior, called Whang Heui (黃喜). It was due, no doubt, to this man's wise counsel that Se-jong ruled so well. Many stories are told of Whang Heui which show the kind of man he was. A woman servant, it seems, once came to him and made complaint against another, recounting her evil deeds. "You are quite right," said Whang Heui, "Quite right!" Later the other woman came and presented her case. Whang Heui patient-

ly hearing her, said likewise, "Exactly so, quite right!" His wife taking note of this said, "If one is right, the other is wrong, and yet you say to each, 'Quite right! Quite right!' How absurd!" He looked up for a moment and said, "Why yes, wife, I expect you are right," and then went on reading his book.

Again, one day he saw a man ploughing with a red cow and a black, and he called, "Which of your cows is the better, the red or the black?" but the man made no answer. Finally, when he turned the end of the furrow he came over to Whang Heui and whispered in his ear, "The red is the better." "But why whisper?" asked Whang Heui. "Whisper?" the man replied, "Why don't you know, sir, that even beasts feel hurt if they hear another referred to as better than themselves." Whang Heui learned a lesson from this and never afterwards criticised people before others.

One of the great achievements of Se-jong's reign was the invention of the alphabet. Gibbon says, in Chapter IX of his great work where he deals with the northern barbarians, "The Germans, in the age of Tacitus, were unacquainted with the use of letters; and the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages incapable of knowledge or reflection." Korea had had what was eminently equal to letters, the wonderful Chinese character, a most exclusive instrument for the recording of thought. But the middle and lower classes were civilized and ennobled only by the reflected light of the scholar, for they themselves had no power whatever to dip into the wells of past history or experience till Se-jong came and made his alphabet. It was the King's desire to let the rank and file of his people into the joys of literature, that prompted its making. Many officers of state opposed the project, saying it would degrade literature and bring it down to the level of the dust, but Se-jong, undaunted, went straight forward to the accomplishment of his magnanimous purpose.

In the making of the Alphabet the King used the musical scale as his base of operations, *koong, sang, kak, chi, oo*, (宮, 商, 角, 徵, 羽,) so the account of the Alphabet in the Encyclopaedia (文獻備考) appears under the subdivision, *Music*. The letters are hung on the old Chinese Philosophic Wheel which revolves to the tones of Confucius. To the East is the letter *k*; to the South *t*; to the West *s*; to the North *m*. It is a very simple set of twenty-eight letters made from variations and combinations of the circle and the line. A verse that is sung as a market ditty gives some idea of the shapes of these letters,

With an *ihang* (◊ ring) in my ox's nose,
And my *kiok* (ㄣ sickle) in my tightened belt,
I amble forth to behold all the *siots* (ㄹ Chinese for *man*) going by,
Whose only thought is of their *mieums* (ㅁ Chinese for *mouth*).
I tell them to have a care as to how they conduct their *lieuls* (ㅂ Chinese for *self*).
O I'll put a dot upon their *tchikeuts* (which will make the letter ㅅ, *t*, into ㅆ Chinese for *darned*).

I said there were twenty-eight letters. Three of these originals, however, have been discarded and the remaining twenty-five fill all the needs of the day. Never before had Korea been able to record the spoken language. The Chinese written script, differing from this native tongue as widely as Egyptian hieroglyphs differ from English, could never record the simple speech of the people, but now by means of this happy invention the songs, the sayings, the speeches of five hundred years are faithfully noted down. Especially is this true of market catches, folk-lore, music and the like, which express the emotions and feelings of the race. Love songs are among the commonest that it records. Here are two or three samples literally translated. These songs, be it remembered, are the call of the secondary wife, the concubine, or perhaps the dancing-girl, for the one who has deserted her. The prosaic first wife, who merely serves to propagate the family line, has usually no part in such expressions.

Form of the
Letters

I

Buy me love, buy me love, I say,
But who sells love?
Buy my parting, buy my parting,
Who will buy my tearful parting?
No one sells and no one buys,
My lover's gone; my spirit dies.

II

My dreams last night, how fair!
A letter from my love, so rare!
A hundred times I read and read;
It slept with me, it shared my bed.
So light its weight, so fleet its part
And yet it almost broke my heart.

III

You cuckoo bird, why cry?
What use however much you cry?
But if you cry, then cry alone, and don't wake me;
Your cries at midnight break my anxious sleep.

IV

On the wide lifting sea, ye waterfowl,
Curlews and gulls and divers of the deep,
Could you but know how far beneath the water lies,
As on its face you softly rise and fall,
Then you might know my lord, how deep his soul;
I know it not.

V

Oh moon, Oh shining moon,
My master's shining silver moon!
Tell me he sleeps alone.
Or has some partner won her way?
You know and see, tell me, oh moon,
My life hangs on it.

VI

The third watch of the night,
With roaring rains that slash the *odong* trees!
I turn and turn as endless thoughts race madly
through the brain.
No sleep, no sleep!
The cricket in the inner room cheeps out;
The wildgoose calls across the blinding sky
The endless longings of my soul.
"Know, crying wildgoose, in your flight,
My heart is broken; dreadful is the night."
Here is a glimpse of a hermit's abode, something very dear to old Korea. Again and again in his songs does this mountain retreat appear:

My home is in the White Cloud Hills
Who knows to call on me?
My only guest a clear soft breeze;
My ever constant friend, the moon.

THE KOREA MISSION FIELD

The crane bird passes back and forth,
He stands my guard.

His ideas regarding drink we find recorded
by these same wonderful letters :

Deep drunk with wine, I sit me like a lord,
A thousand cares all gone, clean swept away.

Boy, fill the glass !

Let's make an end of anxious thought.

Here again is a whimsical snatch such as
Koreans love to indulge in :

Hello !

Who dyed thus black the crow ?

Explain !

Or bleached so white the crane ?

Who pieced the legs of the heron tall

And gave the duck no legs at all ?

I wonder !

Still, black or white, low-set, long-reached,

Pieced out, or clipped, black-dyed, or bleached,

Who cares ? What matters it ?

In these days Korea had the Sacred Books
done into native speech. A like event was it
to the opening of the treasure-houses of
Greece to Europe at this same time. From
now on even the untutored could read in their
own language the sayings of the Great Mas-
ter :

"The godly man's life is the simple life; the man
without religion hates simplicity.

The simple life is the highest possible attainment.
How long it seems since any man has attained
thereto.

The good man accepts his place and acts accordingly.
He desires nothing better. If he is rich and great,
he acts his part ; if he is poor and mean, he takes
his place as such. If he is a barbarian he does his
duty as a barbarian ; if he meet misfortune he
finds his service there. There is no place in life
where the good man cannot fulfil his part ; though
he sit on high he looks not down upon the low ;
though he be low he counts not upon the great.
He does honestly his part, asks no favours and
has no complaints to make, neither blaming God
Who dwells above, nor his fellow-man who sits
below. The good man, therefore, accepts of his
place and waits on the will of Heaven.

As has already been suggested this was a
day of days when not only the treasure-houses
of Chinese literature were thrown open to the average
Korean but also the wonder-
ful writings of Greece began to be known to

the Western barbarian. In 1453 A. D., three
years after the death of Se-jong, the Turks
battered down the defences of Constantinople
and took the famous city of the first Christian
Roman Emperor. So great a disaster to
Europe, had, in it, nevertheless, a blessing.
The learning that fled from the wild inrush of
the Turks came into possession of the West-
ern world and the Renaissance made its be-
ginning. Just as Korea read her famous mes-
sages from the ancient Masters, so Europe
began to read her books in Greek.

"There is no wealth save the soul's wealth alone"
says one of these,

"All other brings us more of grief than joy."
Lucian.

But older far than Lucian was Pythagoras,
a contemporary of Confucius. Now, after a
span of two thousand years, he
begins to speak to Europe and
says much as Confucius might have said :

"Better that you should throw a stone at random than
let fall an idle word.

We ought to so behave to one another, as to avoid
making enemies of our friends, and at the same
time to make friends of our enemies.

No man can be free who is a slave to or ruled by his
passions.

While harbouring anger, we should refrain from both
speech and action.

Show rather in your actions what should be done than
in your speech what should be thought.

Choose rather to be strong of soul than strong of body.
Do not talk a little on many subjects but much on a
few.

Those who do not punish the wicked, are willing that
the good should be injured.

Do what you believe to be right though it be at the
sacrifice of your reputation, for the mob is a bad
judge of noble conduct.

Do great deeds without making great promises;

Nor ere let sleep fall gently on thine eyes.

Till thou hast made a three-fold inventory

Of the day's doings ; where thou hast trans-
gressed ;

What rightly done ; what fallen short of duty."

How much, then, these two great masters
were alike, one a Greek, and one a Chinaman.
At one and the same time they each walked
his earth's widest measure, telling to all they
met the true philosophy, honest words of

Literary Treasures
open to Europe

duty. Each knew what it was to escape for life; each felt the shame of a scanty hearing. Each held his message in hand for two thousand years to give it at last to a waiting world of aliens. Surely a similar spirit must have enwrapped the earth, East and West, to have brought forth these two great men of the same time—the spirit of genius, the spirit of mastery, the spirit of religion.

A very different subject now presents itself. There was an attempt about this time to introduce into state ceremonial a "jazz" dance, that is commented upon by Mr. Nam Hyo-un (南孝溫), a man of great learning and integrity.

In order to appreciate more clearly the force of Mr. Nam's remarks we will give the following definition of the modern "jazz" from E. C. Brewer's *Phrase and Fable*: "The jazz is a voluptuous dance of negro origin accompanied by a wild irregular kind of music. Originating in New Orleans it has aggravated the feet and fingers of America into a shimmying, tickle-toeing, snapping delirium, and is now (1919) upsetting the swaying equilibrium of the European dance."

Before America was discovered, for Mr. Nam died in that very year 1492, he says, "We Koreans have learned the dances of the barbarian in which we bob our heads, and roll our eyes, hump our backs and work our bodies, legs, arms and finger-tips. We shut them up and shoot them out, bound after bound like to a twanging bow. Then, bouncing forth like dogs, we run. Upright, bear-like, we stand and then like birds with outstretched wing, we swoop.

"From highest lords of state down to the lowest music-girl all have learned these dances and take delight therein. They are called the *Ho-moo* (胡舞), the *Wild Man's Dance*, and are accompanied by instruments of music. At first I rather favoured them myself, though my dead friend, An Cha-jung, was much opposed. Said he, 'Man's attempt thus to show himself off is unworthy the part of a human being. Such actions lower him to the level of the beast. Why should I take my body and

put it through the motions of an animal?' I thought this remark somewhat extreme until I read Prince Hap-cha's comment on seeing the dance called *Tan-chang Kyung* or *Monkey's Bath*."

Korea had undoubtedly as much concern, perhaps more, to keep her customs, habits and ceremonies pure in those days, than we have today.

At this time Gutenberg, out of much tribulation, lawsuits and financial loss, brings forth the first Latin Bible done by the first moveable type. It was a triumph over which Europe, and especially Germany, has exulted for nearly five hundred years. Why should she not? Could there be given to mankind a more beneficent invention? Still the book-maker's palm of victory, the Nobel prize of those days, goes not to Gutenberg but to Tai-jong and Se-jong, Kings of Korea, who on the other side of the world saw their invention of moveable type completed fifty-two years before Gutenberg's came to pass.

We close this chapter by expressing our regret that good kings have to die. As the beneficent rule of the Antonines of Rome gave place to a terrible creature called Commodus, so, as Se-jong passes, we see the eyes of a human tiger glare out upon us in the person of his second son Se-jo (世祖). But of him we shall hear later.

A paragraph in the *Tai-tong Kwei-nyun* (大東紀年) under the year 1450 runs thus, "King

Se-jong's Character Se-jong was by nature very quiet, a man of few words, very gentle. He loved peace and harmony. Bright he was and wise, too, a Sage indeed, beyond his fellows. He was most considerate of his people, greatly inclined to forgiveness, while, at the same time, underneath, he was strong and forceful. One with the eternal spirits, he enjoyed their aid in literature and art. His round of the day was thus: By the fourth watch of the morning he was up and dressed ready for audience. Not a lazy moment was there in his life. Every department of government he took a share in, and all he touched was blessed. When his mother died he mourned her loss as did the ancients, and cried aloud for several days, eating nothing. It was the hottest season of the year but he discarded his softer *yo* and used only a rough mat to lie on. Those about him placed oil-paper beneath lest the dampness should harm him; but he refused it and had it taken away." So passed one of the best kings Asia, yes, the world, has ever seen, the great and good Se-jong.

A Little Princess of Korea

FRANCES PARKINSON KEYES

(From "Good Housekeeping" May, 1926)

I HAD BEEN TOLD that I should find Seoul a disappointment after Peking, but this was happily not the case. It is a beautifully located city cupped by encircling hills and, seen from the heights of the new Meiji Shrine, it is transcendently lovely. In its more practical aspects it has fine wide streets, abundant light, pure water, and excellent school buildings. To Japan she doubtless owes her appearance of scrubbed cleanliness, for it does not seem to be indigenous elsewhere on the continent of Asia. But all her own is the still beauty of the Twelve Tombs of the Korean Kings on a cluster of molded hills outside the city, where stone figures of priests and soldiers and animals keep silent watch about the graves of the illustrious dead. All her own is the still splendor of the lofty, pillared audience chamber in the East Palace, with its golden hangings and turquoise screens, and the plum blossom, instead of the chrysanthemum, embroidered on its throne. All her own is the still loveliness of the palace garden, where a ginko tree, as yellow as the "golden shower" of Hawaii, towers—as it has done since prehistoric times—above the scarlet splash of maples, and rainbow-hued pavilions overlook the placid lakes. All her own is the homely comfort of the heated stone floors, overlaid with heavy waxed paper, which are warmed by flues running underneath them from an open oven built outside in the rear of the house, and the homely quaintness of dark rafters on a pointed ceiling. All her own is the strong and solid brightness of her chests, bound and studded with brass or inlaid with mother-of-pearl, and the imprisoned sunshine of her flawless amber. And when a pendant and earrings of this liquid light we call a stone were given me, and I knew that I had these three bits of Korean color to carry away with me and keep all the rest of my life, I was so pleased and happy that I nearly cried.

The good angel who gave me the amber was Mrs. Welch, the wife of the Methodist Bishop of Japan and Korea, and this was only one of the many things she did which have stamped my stay in Seoul indelibly and happily upon my mind; for to the Welches and the Millers—our Consul-General and his sweet, fragile wife and talented daughter—and their friends are entirely due the pleasure and success of my visit. It was Mr. Miller who secured for us the permit to go and see the East Palace, where Prince Yi, the brother of the last Korean Emperor, still lives in deposed state. It was the Millers who invited us to family dinner and fed us roast beef and crisp salad and vanilla ice-cream with chocolate sauce, when we had been hungering for just such a meal for weeks—uncooked greens, raised after Oriental methods, being dangerous for foreign consumption, so that we have had none at all unless we knew that they were privately grown—and custard, which we all despise, is the stock dessert for hotel and boats and railroad trains in this part of the world!

On the other hand, it was Mrs. Welch who took me to a delightful reception at the home of the British Consul-General and Mrs. Lay, and thus gave me a chance to meet, in one short afternoon, many of the most interesting men and women in Seoul. And it was Mrs. Welch who took me to the Union Social Center, which Methodists and Presbyterians, working together, have established on an old Imperial property, on which still stands the building where the treaty was signed ceding Korea to Japan, and also the building where the manifesto (the Declaration of Independence against Japan) was signed in their own blood by thirty-three Koreans.

Here there is a Public Health Clinic, where Miss Rosenberger, the graduate of a Cleveland hospital, is doing splendid work.

A LITTLE PRINCESS OF KOREA

Here there are a kindergarten, a primary school for girls and a school for the study of music; here there are a supervised playground, a sewing and cooking department; here there is a Bible Institute, and here the Y. W. C. A. has been furnished with shelter and headquarters. No work done by American missionaries, which I have so far seen, has given me a greater thrill of joy and pride in our own Christian work and workers than this Social Center—possibly because this is the kind of welfare work with which I am personally most familiar and which lies very near my heart. And it was at this Social Center too, that I had another kind of thrill—I met a Korean Princess and kissed her hand—a Princess who is exactly six years old!

The little Princess Eu.

But perhaps you will think I am telling you this part of the story backward; let me tell it the other way around. Near the Social Center stands a palace—less grand than the East Palace, perhaps, but still very beautiful indeed—and in it resides a younger brother of Prince Yi. Close to this palace, in an establishment of her own—though she goes to the palace for all official functions—lives one of the younger prince's wives, the Princess Kil Chang Whe, and the only child of this Princess is little Eu, who, as well as her mother, has become deeply attached to Miss Rosenberger—and the story of the attachment did not surprise me in the least, as I looked at the nurse's dark, soft curls and dark, bright eyes and pink cheeks and pleasant smile. So when Miss Rosenberger presented herself, all unannounced, at Princess Kil Chang Whe's establishment, and told her that an American lady was spending her last afternoon in Seoul at the Social Center and would like to see the little girl, the mother replied:

"All the servants are making *kimchee* (the Korean sauerkraut) today and can not be spared to take Eu to the Center; but she may go with you and Lavinia, the Biblewoman, to

see the American lady. I am pleased that she should go." (A "Biblewoman" in Korea is a native who has become a convert to Christianity and goes about among other Koreans doing good works and spreading the Gospel.)

So, when I reached the Center, there she sat, this little Princess Eu, on a bench in front of the fireplace, holding tightly to the hand of Lavinia, the white-clad Biblewoman, whose fine old face might have served Rembrandt with a model for one of his noblest portraits. Eu had left her little embroidered shoes by the door, and her full skirt of crimson brocade fell in rich folds down to her tiny, white-stockinged feet. Her tight-fitting bodice was of yellow satin trimmed with crimson and on her head she wore a black velvet cap embroidered in colors, from underneath which her long, thick braid of dark hair hung to her waist. She was very lovely to look at, with wide-set dark eyes, smooth, rosy skin, and a small nose and mouth which already had the slightest trace of hauteur in their sweetness, for she was very much the princess, even if she was only six years old, very poised, very calm and collected.

As Mrs. Welch and I entered the room, she got down from her stool and extended her soft little hand to each of us to kiss, quite as a matter of course. Then to each of us in turn she swept a deep courtesy—her full skirt spreading out like a fan, her head bending like a top-heavy blossom, her hands, like smaller blossoms, falling against the thick hem of her dress. These formalities having been fulfilled, she reseated herself with perfect composure on her stool and sat there, silently and politely receptive of our unbounded enthusiasm. When Mrs. Welch, however, presented her with some entrancing paper-dolls, she seemed to feel that the occasion required a suitable expression of gratitude. She rose again and began to dance, singing as she did so, without the least self-consciousness or embarrassment—an exquisite little dance, graceful and charming, that would have done credit to a Princess thrice her age. Then, once again before she left us, she gave us her hand and swept us her deep courtesy, before she walked over to the door and put on her little shoes.

The Value of Christian Education in Korea

W. M. CLARK, D. D.

THE PURPOSE of education may be briefly set forth as (1) to develop character and (2) to prepare the pupil to make his living in an economic way. These two are complementary in their nature; yet either may easily be slighted in the training that parents arrange for their children. In Korea at the present time the pressure of economic conditions is such that even sincere Christians are frequently tempted to let the so-called practical and immediate circumstances determine their decisions where the education of their children is concerned. In other words the pressing question of how to feed so many mouths is one that none in this country ignore, and those who offer Christian education must take into account this condition and try to offer some solution. On the other hand, the Christian parent must remember that the very fact of his allegiance to Christ constrains him to consider other factors besides the immediate one of daily rice. He knows that 'man does not live by rice (bread) alone.' He remembers Christ's admonition: "Seek ye first the kingdom of God and His righteousness!" Hence the Christian, in deciding where he will have his child educated, must remember that his decision may make or ruin his child's life. If he places the child into a school where God is honored and where the child has daily access to the Bible, and is associated with really Christian teachers, it will be much easier for the child to grow up as a God-fearing man or woman; on the other hand, if the child is in a school where most of his companions are not Christians and where all or most of his teachers are Buddhists or Shintoists or Confucianists, anything but Christians, the effect of the atmosphere of that school will certainly not help the child to grow into a manly, active Christian.

Now it may well be doubted whether the majority of Korean Christians have as yet

fully realized the need and value of Christian schools. There are many reasons for this fact. In the first place, there is no such history behind the Korean Church as that which forms the background of most Protestant denominations. The old Scottish Covenanters bought with their blood the right of liberty of conscience, and their descendants rightly value the precious heritage that has come down from those days. No such background helps the Korean Christian. Again, under the economic pressure, when the Government school seems to offer greater chances of preferment and perhaps at less cost in tuition fees or other expenses, it is very hard to weigh the intangible and future benefits of the Church school against the immediate prospect of a salary at the end of the school course. The Korean lacks the experience with the New Learning to be able to discriminate and compare when it comes to things that really matter. He cannot see that there is any difference in the systems of pedagogy used, though the foreign Principal may try ever so hard to introduce reforms; nor does he appreciate the value of the association of the pupil with consistent Christians. He sees only the immediate future and most often decides accordingly.

It is of the greatest importance that we, as missionaries alive to the vital importance of Christian schools, seek to impress upon Korean church leaders the reasons why Christian education must be fostered and encouraged at any cost. But what are these reasons? Some of them may be mentioned briefly.

The early years of a child's life must be used to instil the great truths about God and His relation to man and about man's duty and destiny. By doing this we not only obey God's command but we make it possible and easy for the child to love God and to strive to serve Him. If these early years are neglected we

make it doubly hard for the child, who has grown up in an uncongenial atmosphere, to shake off worldly ideals and return to God who made him. The school is not to take the place of home training, and it will always be necessary for the father and mother to lead the child to God and to train him at home, but at the age when children go to school the teacher soon becomes, to the child, a sort of hero, greater in knowledge and authority than the parents. It is thus of supreme importance that at this formative period in the child's life the teacher be an earnest Christian man or woman.

The non-Christian schools are positively injurious in their influence on the spiritual nature of any child. Ancestor worship is taught in text-books and inculcated by the teachers; Sabbath observance is not encouraged and in many cases is made difficult if not impossible; attendance at shrines where religious ceremonies are used is insisted upon, and in many other subtler ways the thoughts of a young child are turned away from Christianity either to atheism or to superstition. We are here dealing with the practical facts, known to all: not to the theoretical separation on the part of the State between education and religion—a separation that is often only in name!

Positively considered the Christian school is needed because only by an adequate instruction in religion as taught in the Bible can the child be instructed in his right relation to God. Christianity is either true or false; if true, then in its teachings alone does one find an adequate and satisfactory presentation of the way in which we are to regard God and His providences, and the Christian parent has no right to deny the child training in the Bible at an early period when such training will be most effective. The Sunday School is good as far as it goes, but falls far short of being sufficient and cannot take the place of daily contact with Christian teachers.

Again, Christian training alone can give the child the truest and best ideals with regard to the relation of man. No other system of

ethics can equal the Christian ethics revealed by Christ Himself and we must teach our children His words if we are to be true to God and to ourselves. But the child will not get this training in a non-Christian school and after he leaves school the best opportunity will have gone for ever!

Christian education, by thus revealing our right relation to God and to our fellow-men, lays the foundation for the best possible character; for not only does it give correct information, but by leading the child to accept Christ as a personal Saviour it makes it possible for the child to receive from God, through the Holy Spirit, the power to resist sin and to do good. The other religions of the world retaining, as they often do, traces of great truths yet fail to supply the dynamic that makes it possible for the believer to "work out his own salvation with fear and trembling," knowing that it is God that is working in him! God, through Christ, furnishes not only the knowledge of the Way of Life, but also the ability to walk in that Way—a power furnished by no other religion, however high its ethical standards may be. Believing this, can the Christian parent consent to turn over the training of his child to those who, at the most impressionable period of the child's development, are themselves utterly ignorant of these great truths and often enough, are actually hostile to them?

Rightly enough some of the above statements may be construed as an implied criticism of Christian schools which employ non-Christians as teachers. It is very doubtful if such a course is ever justified: certainly no one would advise it except as a temporary emergency and even then efforts to make the school predominantly Christian in spirit should be redoubled and the compromising expedient done away with at the earliest possible moment. One does not gather figs from thistles!

The difference in equipment between Government schools and private school plants is made much of by some. No intelligent man would wish to deny to children the very best

in the way of equipment, but this subject has been overworked, both as regards physical equipment and as regards teaching ability. Too often the equipment is largely wasted because so much of it is unused and unusable. Stuffed birds are all very well in their way, but other things are equally important. The writer has employed teachers of various sorts and the one that stands out in memory as the most inefficient had the stamp of Government approval upon him! Doubtless the Government in its herculean task of training teachers so rapidly and in such numbers realizes this more keenly than outsiders could and is seeking to remedy the situation. The fact remains that a school can be highly efficient in building character long before it obtains Government recognition; while many finely equipped schools may not be doing the very work for which they were organized on account of inefficient teaching. The ideal for the Christian school to follow is the building up of an efficient "Character Factory" while at the same time it does not lag behind any of the Government schools in equipment and standards of teaching.

The Korean Christians, though poor in the main, can provide sufficient Christian schools for their children *if they want to sufficiently to sacrifice for this purpose*. The various missions are helping and will continue to help, but only as the native Church takes over these schools and cares for them will the system of Christian schools become really indigenous and so successful. It is the task of the missionary to help spread abroad in the minds of Christians the supreme importance of this task to the future of the Christian Church.

It seems fitting to mention, in closing, the value of the work that is being carried on all over the country in schools of which the Government, officially, has no knowledge. These schools vary in nature from the night school, where instruction is given in a few subjects, such as Chinese, Japanese, Korean and Arithmetic, to schools where regularly employed teachers teach according to a regular curricu-

um. A few years ago it seemed to be the determined policy of the Government to get rid of such schools, but of late a more enlightened view seems to be more in evidence. Imperfect as such schools are in equipment, a very valuable work is often done. It is at once an evidence of an awakening to the need of education on the part of the patrons and students and at the same time a training in conducting a school along more modern lines. After all is said and done the schools of this category, which assist many thousands to better their education; which keep children off the streets at least part of the time and provide work for them to do; which provides a certain training and experience in "team work"—the element most lacking in the previous training of this people—such schools looked at from a practical stand-point are very far from useless and are serving a very helpful purpose, until the time comes when a sufficient number of well equipped primary and secondary schools can be provided for all children in Korea. The fact that the Christian Church in Korea is directly responsible for many such schools, while the various missions assist many others, makes the subject of great interest to us.

One of our most experienced and successful principals makes the statement that practically everyone in school in Korea is there with a direct purpose to prepare himself to make a living: that there are practically none who go to school in this country to receive cultural benefits. This is a statement that must surprise many who have thought of Korea as a country where the scholar has always been highly respected and revered, but no one who knows modern conditions in this land can doubt the truth of the assertion. The one thing that we, as Christians, must see to is that the Christian youth now growing up shall not only learn how to make a comfortable living, but shall also learn how to do it in a way that shall glorify God, develop their own personality and at the same time help their fellow-men. If we do this we shall have accomplished the supreme task of this generation!

Christianity in Korea

(This article is a digest of a number of compositions written by the students of the class in the Union Methodist Theological Seminary. The papers were a part of the work done in a course entitled "Christianity At Work", taught in English by Mrs. A. H. Norton. Since some of the papers were in English and some in Korean, the language of this digest could not always be that of the students; special efforts have been made to give only the thought expressed by the students themselves.—F. K. Gamble)

I. Christ and Christianity.

ACCORDING TO THESE Seminary students, Jesus Christ is the author, source, inspiration, life, and power of Christianity. He is the greatest of all religious teachers, and His teachings will endure because they are eternal truth. There have been wise men in the East and in the West, but Jesus Christ is the incarnation of supreme, divine wisdom. The teachings of Christ are not mere philosophy and, theory but are concerned with the practical things of life. They contain the highest standard of moral conduct ever given to men, and also the highest revelation of God.

Christ is also the model, pattern, and example for all men. He did not merely set forth a beautiful doctrine or theory of life, and say, "Live in that way". He rather lived the perfect life Himself as a model for men. He lived by faith in God, giving His life in service for others. He showed patience under trial, and even loved His enemies, and prayed for those who persecuted and crucified Him. He died on the cross for righteousness, humanity, and truth, as well as for sinners.

Jesus Christ is the Son of God, in whom we can trust, and to whom we can give ourselves. He not only died, but rose again from the dead, gathered His disciples together and encouraged and comforted them. He ascended into heaven, but He also lives and works in the world today.

Some of the papers contained statements of the personal faith of the writers, from one of which the following quotation is taken: "I was brought up under the most strict moral teachings of Confucianism, a thing boasted of

by Orientals. But I came to see that these teachings were completely isolated from my life itself, and that my inner life was growing and pushing constantly up toward God. How happy I was to find my true Master, who is living and influencing my daily life, and helping me to grow better today than I was yesterday! If Jesus Christ was buried and never rose again, or if He ascended to heaven and left the world with nothing but the memory of His life, I could not fathom the depth of misery for human beings. But I know He is living and working in my every-day life. Through Jesus Christ I came to know how God sustains and directs all things and how He loves human beings, and I also became aware of my own significance as a person made in the likeness of God. Christ helps me to live with reference to the will of God, and gives me power enough to overcome daily trials and temptations, which would otherwise crush me down. Religion is not a thing to know and have, but a power to live. Had I not come to know my true Master, I wonder what I would be doing by this time. Now all my desires and interests center in God, with the purpose to do my best for Jesus' sake."

The question, "What is true Christianity?", was asked and answered. Christianity is not merely a code of laws or a set of doctrines; and by being a Christian we mean not simply studying the Bible and learning and believing its doctrines. Christianity is a life for individuals, and a mighty force in the world. Christianity means knowing the ideal of Christ as set forth in His teachings and life, and then living according to that ideal. A Christian is one who follows the example of Christ; but

no one can follow the example of Christ unless he has the mind of Christ and no one can have the mind of Christ except through fellowship with Christ. The true Christian is one who in his inner life has the experience of the life and power of Jesus through the Holy Spirit.

But Christianity does not stop with the individual. In the past individuals have erred in withdrawing from the world to live in solitude and asceticism, concerned only with escape from future punishment and the salvation of their own souls. This was much like Buddhism, which teaches that heaven can be attained by abstaining from immorality and separation from all earthly things.

True Christianity expresses itself in service for others. It asks, "What are the needs of the age and how can they be met?" It seems foolish that men should spend so much time in arguments about doctrines and creeds, and should make pilgrimages to the Holy Land to discover relics of Christ's earthly life and to find the true cross. How much better if their energies had been expended in reforming the social evils of their time and in the abolition of superstition. Jesus Christ formulated no creed and wrote no book, but spent His life in sacrificial service for men. The words He spoke and the life He lived have been the mightiest force for the destruction of evil and the uplift of humanity that has ever come into the world. He did not come to establish a Utopian democracy or an ideal republic, but the Kingdom of God. During three short years Jesus accomplished more than all the philosophers of all the ages. He did not complete His work, but said to His disciples, "The works that I do, ye shall do also; and greater works than these shall ye do, because I go unto my Father". The task of the Christian Church is to continue the work of Christ.

II. Failures of the Christian Church in Korea.

These Seminary students expressed themselves frankly in regard to the failures, mis-

takes and shortcomings of the Christian Church in Korea, but always with a spirit of deep interest and solicitude. Thirteen specifications were set forth, some of which were mentioned by only one writer, and others by two or more. One item was mentioned by every writer. The failures mentioned only once were as follows:—

(1) Trust in the missionaries, rather than in Christ, the result of which has been, in some cases, the casting away of all faith because of the mistake or wrong deed of some individual missionary.

(2) Following Western standards too closely in matters of Church government, and also in social customs.

(3) Disregard for human beings, as illustrated in riding in a jinricksha drawn by a man. Missionaries have been guilty of this, which is not in accord with the spirit of Jesus.

(4) Failure to give due regard to the economic needs of the people. The Christian Church could have done much more for the economic and industrial welfare of the Korean people.

(5) Failure to have the full mind of Christ, who said, "Love your enemies."

(6) Faith without works. The greatest of all superstitions is the belief that God will intervene miraculously, which is mere credulity, and results in inactivity and death. God helps those who help themselves, and faith without works is dead.

The following mistakes were mentioned twice:—

(1) Over-emphasis on doctrines and creeds, to the neglect of practical teachings and works. It is easier to recite a Bible passage or creed than to act upon it. Only Christianity can give solace to Korea, but it cannot be done through doctrinal discussions and the making of stubborn philosophical definitions which the common mind cannot understand. One student exclaims, "O doctrinal religion; pale-faced, spiritless corpse!"

(2) The superstition of faith-healing, which causes some to neglect the means of

healing and preservation of health which have come through the blessed science of modern medicine.

Each of the following shortcomings was mentioned three times :—

(1) Religious exclusiveness, which has caused many Christians to hold aloof from non-Christians. It is a great mistake to say that all other religions contain nothing good, and that all non-Christians are sinners bound straight for hell.

(2) Honor and protection given to the educated and rich in the Church. There have been instances of those who were guilty of immorality being excused because they had the influence of education or social standing. This is directly contrary to the spirit of Christ.

(3) Lack of Christian literature. The literature published heretofore and now in existence has accomplished much good, but it is inadequate for setting forth clearly and forcefully the truths of Christianity.

Another error of the Church in Korea referred to by four writers is that of formality or hypocrisy, especially as found among Christian workers. Some have engaged in Christian work for the name or honor, and others for material reward. Some, in order to maintain their standing and present the appearance of great success, have made false reports concerning numbers of believers and other items of statistics.

The one failure or mistake of the Church in Korea which was pointed out by all the writers is denominationalism. Some admit that there are reasons for the existence of different denominations in the West, but such reasons do not exist in the East. With one voice these students condemn the division of the Christian Church in Korea into sects. It is confusing to non-Christians and even to those who have become Christians. It is hurtful to the cause of Christianity and the progress of the kingdom. The division of all the territory in Korea between the six Protestant Missions is likewise condemned by the students, and they earnestly plead that this be done away.

III. Achievements of the Christian Church in Korea.

According to these same students the failures of the Church are comparatively insignificant, while the achievements have been mighty and far-reaching. The missionaries are praised and thanked for their part in bringing about these results. They have come with the spirit of Christ and have given their lives for the enlightenment and uplift of the Korean people. There may have been one or two who were proven untrue, just as there may be one or two faulty apples among those that hang upon the tree.

A list of the achievements of the Christian Church in Korea mentioned by these students is given herewith in very brief form without their comments and elaborations.

(1) Through Jesus Christ has come a new and true conception of God. Fear of God has been replaced by love for God as Father.

(2) With the coming of Christianity the worship of idols and fetiches has been abolished and many superstitions have been banished.

(3) The Christian Church affords a harbor for storm-tossed souls, a place for prayer and communion with God, a wholesome environment for the development of the highest character.

(4) The Christian Church has corrected many social evils, and has set in motion forces that will finally destroy all social evils. Among Christians all such evils as caste, polygamy, prostitution, drunkenness, gambling, and others have been banished, and the influence of the reformation is felt far beyond the Christian circles.

(5) The single standard of morals has been set up for men and women, so that the wrong of one man having more than one wife is condemned along with the wrong of one woman having more than one husband.

(6) Woman has been elevated from a place of obscurity and semibondage to a position of dignity, honor and freedom. The attitude

toward women has undergone a marvellous transformation.

(7) A new valuation has been placed upon childhood, and the attention given to the training of children in morals and religion has increased many fold.

(8) The Gospel of Jesus Christ has brought about the Christian home. Formerly the home was a desert place with little happiness or affection ; now it is a happy place where love abides. No other religion but Christianity has had the power to bring about such a glorious result.

(9) The Christian Church has saved the native Korean written language. Chinese characters were held in esteem and the Korean script was despised till the Christian Church put the Bible and other Christian books into the vernacular, thus making these books accessible to all classes, and at the same time dignifying the simple, beautiful Korean characters.

(10) The Christian Church has done a monumental work in the field of education. Schools, from kindergartens to colleges, for boys and girls, have been established, and

thousands have been given a Christian education.

(11) New hope and encouragement to the young people of Korea have come through the Christian Church. More than any other class, the young people have received comfort and solace, as well as courage and good cheer.

(12) Through Christian Missions and the Christian Church numerous charitable and beneficent institutions have been established which have dispensed a ministry of helpfulness to multiplied thousands. The Y. M. C. A. and Y. W. C. A., newspapers and magazines, orphanages, and especially hospitals are praised for their wonderful work and for results accomplished in so short a time.

(13) The Christian Church has introduced the ideal of service, both in individual and community life. This is a direct manifestation of the spirit of Christ.

(14) Christianity has created or developed in Korea the international mind. Before the coming of Christianity Korea was the Hermit Nation, but now she is a part of the world of nations. Korea can never go back to the past but must live for the future.

Our Educational Touring Party to Japan Proper

MISS ELLASUE WAGNER

TWO MONTHS AGO a number of foreign educators, engaged in work in mission institutions in Korea, received from the offices of the Government-General a letter regarding the plan to form a party to inspect educational and other institutions in Japan. This letter was sent to the principals of schools under foreign management of middle school grade and above, with an invitation to join this party leaving Seoul, April 19th, for a journey of twenty-four days.

This, the first experiment of its kind in Korea, proved a great success for the twenty-five guests, ten men and fifteen women, under the leadership of Mr. Y. Oda of the Foreign Affairs Section of the Government-General ; giving a rare opportunity to see many and

various things, and to make personal contacts which it would have been difficult to secure when travelling as individuals.

Although all members of the party had visited Japan before, this was something entirely different ! Just think of it—no bother about tickets, no anxiety about baggage, no worry about the next hotel—one had only to sit back and take it easy, knowing that all these things were being attended to in the most efficient way possible.

As we look back over the schedule of daily programs arranged in advance it is noteworthy that, unlike many such, it worked and worked perfectly, too. Quite a number of extra events were added to the schedule, though none of those listed were omitted ; no

train or boat was late or delayed a minute, so far as we know, and all the various arrangements harmonized perfectly. Surely there are not many lands where this precision of schedule and perfection of detail may be found!

It must have been difficult for the leaders to decide just what cities were to be visited and to select from among the many interesting institutions and features of those cities just such as could be seen in the limited time of the brief visit. Hiroshima, Miyajima, Kobe, Osaka, Kyoto, Nara, Yokohama, Kamakura, Tokyo, Nikko, Lake Chuzenji and Nagoya were the places on our intensive itinerary, and there can be little doubt that during those few weeks we saw more than many others who have spent years in that land.

In Kobe we saw something of the factories and institutions that help to make this well known port a great commercial center, and visited many of her schools, both public and private. Osaka, a great city of Japan, and unique in its industrial and financial prosperity, was quite a surprise to all of us. The social welfare work, in which Osaka is a step ahead of all other cities of Japan, was first started by the municipality, and is bringing about splendid results.

In Kyoto the visitors felt that they had found the very altar of the Japanese national life. This is a delightful survival of old Japan, with an indefinable charm as unmistakable as it is subtle. The situation of Kyoto is beautiful, amid an amphitheater of green mountains and dotted with mediaeval pagodas and temples, palaces, and parks, world-famed universities and flower-decked gardens. For more than a thousand years this was the center of the intellectual, political and artistic life of Japan, and even until to-day it stands supreme in historic associations and barbaric splendor.

One day was spent in Nara, which is called the cradle of Japanese art and literature. The art museum with its treasures, many of which belong to the nation, was of great interest; it must be confessed, too, that in spite of their

value some of these treasures and idols were of rare ugliness! The lovely park, with its sacred deer that came flocking more than a thousand in number at the sound of the bugle, was a sight never to be forgotten. Surely none could think of game in connection with Nara's gentle pets!

The difference between Yokohama of to-day and the ruin left by the fire and earthquake in 1923 seems nothing less than magical. Giant structures are springing up on all sides; the mushroom growth of temporary structures testifies, also, to the spirit of the people to "carry on" to higher things. A picture that hangs in the reception of the Tent Hotel, called "The Spirit of Yokohama," expresses with great strength and beauty the true courage of that stricken city. The picture portrays a tree standing on a wind-swept, storm-racked plain, bending nearly to earth beneath the terrific onslaught of the blast and the furious attack of nature's forces; the lines of the tree are in the shape of a woman's form, the hair-like leaves flowing backward in the wind's track. One can but recognise the true Spirit of Yokohama—the expression of that strength that bends but never breaks even under the most adverse circumstances.

Almost a week's time was given to the city of Tokyo; there was so much to see in that metropolis, for there seems to be literally no end of schools great and small, not to mention the innumerable places of interest that would require a much longer time to visit in even a superficial manner.

Perhaps no part of the trip was more enjoyed than the two days given to Nikko and Chuzenji. Such a glitter of gold and shine of splendid lacquer, such a collection of art objects more precious than much fine gold! Surely Solomon's temple could not have surpassed this in wealth and magnificence. They told us that the work and the wealth in these shrines has been contributed throughout many centuries by Mikados, shoguns and daimyos until no one knows even approximately the cost of these gold-encrusted

fanés. Scarcely less impressive than the temples are the grand old trees, the magnificent cryptomarias which surround them; the rich coloring of the buildings making a striking contrast to the softening, enfolding green. As we stood within the Karamon, above the third terrace of the Ieyasu Shrine, it seemed that no very great stretch of imagination would take one back to the glittering processions which once passed beneath these very same trees, up the stone steps, to bow before their great Tokugawa Shogun's enshrined spirit. We could all but hear the rhythmic tramp of ghostly feet, the swish of brocaded robes and the murmur of long dead voices to the cadence of chanted ritual, for the shadow of all this ancient glory still lingers about Nikko, which seems to belong to the time of splendid palanquins and mail clad *samurai*. The electric lights and telephones seemed most incongruous in this mediaeval setting.

Lake Chuzenji, another of Japan's noted "beauty spots", captures our imagination also; we should have liked very much to linger there by the clear, deep waters of that highland lake where the hours were quiet and satisfying and seemed far removed from the feverish activities of life. The water lies like a silver mirror in a faultless green and jeweled frame, and reflects the soft outlines of mist-clad mountain heights, all beautiful beyond compare!

It would take a whole set of commentaries to begin to tell of the great number of schools which we saw—all grades from Kindergartens, through the Imperial Universities—most of them beautifully equipped and organized and with large student bodies. From each and all of these we received lasting impressions and hints for future usefulness.

From the beginning to the end of the trip, in each and every place visited, the officials of the educational departments of cities and prefectures showered the party with every kindness and courtesy imaginable. At each city visited on arrival and departure the representatives

of the government were present, whether at mid-night or early dawn. Every arrangement possible was made for our convenience and programs were so arranged as to enable us to see much of interest in a very brief time. In Osaka, Kyoto, Yokohama and Nagoya the mayors of the city entertained the party at elaborate and delicious luncheons, and in the after-dinner speeches gave expression to their kind wishes for success in our visit.

The crowning pleasures, perhaps, may be said to be the entertainment by the Pan-Pacific Club in Tokyo, and that by the Japan-America Society, both of which were at the Imperial Hotel banquet rooms. Prince Tokugawa, President of the House of Peers, and also President of the Japan-America Association, in his address of welcome said in part: "During all our history the position of a teacher in Japan has been a most honored one. Our children have been taught to respect and revere their teachers no less than their parents, After the Restoration, when our people turned to the West for instruction in Western things, it was America that furnished us with a long line of teachers who are still held in affectionate remembrance by our people.... We are specially grateful to you teachers for your self-sacrificing efforts in Korea. We realize only too well how much there is yet to be done there, how difficult is the task you face, but we deeply appreciate your help in that great work. May you be as successful there as your predecessors were here!"

Perhaps nothing on the trip was more deeply appreciated, or the occasion of more real pleasure, than the luncheon given by Mayor Ariyoshi of Yokohama. Mr. Ariyoshi was called from the position of Vice-Governor-General of Chosen to serve his nation in the important work of reconstruction at Yokohama. Many of us had known him while in Korea and honored him as a Christian gentleman; he was given up with real regret, yet there is no place to which we would rather have given him than to that sorely stricken city, for the new Yokohama will be his memorial.

In viewing a work of art it is necessary to stand at some distance to gain a proper perspective and to get the details of the picture in mind with reference to the background. It is thus also with a trip of the kind which we have just completed. Our impressions are many and varied, but as yet somewhat indistinct and blurred because of their proximity. The high lights of the picture stand out distinctly, however, and all members will unite in praise for the unfailing kindness of all whom we met along the way; in admiration for the

real feats performed by our leaders and by the other officials in caring for our large party, and in anticipating and meeting every need; and in appreciation of the educational value and importance of facts noted in the institutions visited—enough to keep us planning and thinking for years to come.

This first Foreign Educators' Tour to Japan from Chosen, will remain always as a delightful memory to all those who were privileged to make the journey.

A Stirring in the Tree Tops

HENRY M. BRUEN

(Northern Presbyterian, Evangelistic Work, Taiku)

THE YEAR 1926 was set apart, after prayer and thought, by the General Assembly of the Presbyterian Church of Korea as a year of special revival for its churches. The whole Church was asked to unite in definite and persistent prayer that 1926 might indeed bring great blessing to God's people in Korea.

Many years ago there was a wave of favorable consideration towards the gospel message and its bearers. Then followed a settling down, during which many who had started from a spiritual motive dropped out of the Church. During the past few years the spiritual condition of many of our churches has given our leaders a great deal of anxiety and heart searching. The economic situation has been steadily tightening, many have lost their land and thousands of the younger generation have flocked to the cities and to Japan seeking some remunerative work.

After a year away on furlough I returned last fall. During my spring itineration I have seen what seems to be some signs of awakening interest in really hearing and knowing the gospel at first hand. The wave of Bolshevism has swept many of our young men, reared in Christian homes, off their feet, and active opposition has been manifested in most of our large cities by bands of long haired youths. Their opposition is met by police surveillance and usually has only resulted in discrediting them before the public.

Recently I was spending a Sunday in a country church. The elder and I called upon the head man (*koochang*) of the village, but were disappointed in not finding him home. We had agreed to visit the *sarangs* (guest-rooms) after supper and invite all whom we found to attend the evening service. How-

ever, while eating supper the town crier's voice was heard calling the villagers to a town gathering. Our hearts sank, as it seemed this doomed to failure any attempt to get the non-Christians at the church. So we gave up the idea of visiting the *sarangs* and had just opened our service for the Christian constituency, when the church door opened and the *koochang* led in a number of the villagers and requested us not to proceed too fast as he was going out for some more. The elder and I looked at one another as we realized that the village crier had been sent out by that non-Christian headman to call the people together to hear the gospel message. Shortly he returned with another group and we preached to a full house. After the meeting closed he sat for an hour or more and talked with us, saying that he realized he was being injured and handicapped by the drink habit, and that he was sure the only cure was the gospel of Jesus Christ.

Two weeks ago I passed through a market town where we have a very weak little church. I could not spend the night there, but gathered the few Christians and, after a brief service, went on to another church where I spent Sunday. Returning on Monday evening the church-yard was filled with people hoping that the foreign pastor might return and speak. Although my announced schedule definitely stated that I was only passing through I was met with earnest and repeated requests to spend that night there and preach, but my schedule precluded such a possibility. We were greatly disappointed that this unique opportunity could not be taken advantage of.

Afterwards I visited a weak little church that I had not seen for four years. The first

leaders had gone bad and the group had gone to pieces save for one faithful man and his wife. When urged to attend the nearest church the wife had promptly replied, "No, we will keep the church in our home." With this in view they sold their house and bought another larger one, which would admit of a small group gathering for worship, and which had a large enough yard in which to build a small church building. As they were unable to contribute towards the helper's salary, he only visited them occasionally. I heard they were still faithfully observing Sunday in their own home, and planned to visit them last fall, but a meeting in Seoul interrupted that plan and I was unable to go. I found they were greatly disappointed, so accompanied by the helper I went this spring to their village. What was our delight and surprise to find that they had erected a neat little church building. We were met with a good hearing as we visited in the *sarangs* in the afternoon. The helper is a converted Confucian scholar and is always given a respectful hearing, even by the most reputed scholars.

At supper the crowd began to gather, at first largely boys and girls. We began early with the church packed to capacity. Another helper elder en route to one of his churches was providentially with us. While he and I spoke at the church word came from the headman, on whom we had been called in the afternoon, that the town hall was filled with people, waiting for us to come and address them. Here again the town crier had sent out and the village leaders assembled especially to hear us speak. The visiting elder then took charge of the meeting at the church, while the regular helper elder and I went to the town hall, where the headman and the leaders of the village were awaiting us. Two large rooms were packed, pipes were respectfully laid aside as we entered, my lantern was hung between the two rooms and after a few words of introduction by the helper we opened with reading of Scripture and prayer. I spoke for about fifteen minutes and the helper followed. A thoroughly respectful audience was before us and we enjoyed the experience are not these encouraging?

Notes and Personals

Birth

Northern Presbyterian Mission

To Mr. and Mrs. W. B. Lyon, of Taiku, a daughter, Mary Frances, on April 30th.

Marriages

Seoul Foreign School

Miss Anna Beck of the Seoul Foreign School was married to Mr. C. H. Druitt, of the Rising Sun Petroleum Co., at the English Church Cathedral, Seoul, on June 8th.

Northern Presbyterian Mission

Miss Muriel Smith, from Canada, was married to the Rev. Joe B. Livesay, of Chairyung, at Kobe on June 14th.

Furloughs

United Church of Canada

Miss A. Milligan, teacher of missionaries' children, returning to Canada, from Hamheung.

Northern Methodist Mission

Rev. F. Herron Smith, D. D., Mrs. Smith and family, on appointment to Japanese work in California, from Seoul.

Rev. V. H. Wachs, Mrs. Wachs and family, from Haiju.

Rev. A. L. Becker, Ph. D., Mrs. Becker and family, from Seoul.

Miss E. T. Rosenberger, Miss C. Brownlee, Miss A. B. Hall, and Miss M. E. Church, all from Seoul.

Miss H. P. Morris, from Pyengyang.

Mrs. A. B. Chaffin and daughter, from Seoul.

Southern Methodist Mission

Miss M. Goodwin, from Songdo.

Northern Presbyterian Mission

Mrs. J. C. Purdy, from Chungju.

Mr. and Mrs. D. N. Lutz and family, from Pyengyang.

Miss A. L. Bergman, from Pyengyang.

Mrs. Cyril Ross M. D., from Syenchun, on account of the health of Albert.

Seoul Foreign School

Miss A. Mayben, returning to America.

To School in America

Master Herbert Hitch to Mercersburg Academy.

Master Lemachs Stokes to Asbury College.

Bishop & Mrs. Herbert Welch have returned to Seoul after a short visit to America.

Prof. McAfee, who was in Korea last summer, was seriously injured in April in a motor car accident.

Rev. Alfred W. Wasson, of the Southern Methodist Mission, has recently been honored with the degree of Doctor of Laws by his Alma Mater, the University of Arkansas.

Mrs. A. F. DeCamp has returned to Seoul somewhat improved in health after her visit to U. S. A.

CHOSEN GOVERNMENT RAILWAYS

THE QUICKEST & MOST COMFORTABLE ROUTE
JAPAN-CHINA

TRAIN SERVICE

FUSAN-MUKDEN.

EXPRESS TRAINONCE DAILY

THROUGH TRAINTWICE DAILY
CONNECTION:

AT FUSAN:—{ JAPANESE GOV. RAILWAYS
BY FUSAN SHIMONOSEKI FERRY

AT MUKDEN:—CHINESE GOV. RAILWAYS

FROM TOKYO:

To KEIJO 2 days To MUKDEN 3 days

To DAIREN 3½ days To HAREIN 4 days

To PEKING 4 days To SHANGHAI 5½ days

HOTEL ACCOMMODATION

DIRECT MANAGEMENT OF OUR RAILWAYS

CHOSEN HOTEL, KEIJO.

Most luxurious but home-like hotel.

HEIJO RAILWAY HOTEL, HEIJO.

Latest and most modern hotel.

STATION HOTELS { FUSAN.
SHINGISHU.

Most convenient stopping places

KONGO-SAN HOTELS { ONSEIRI
CHOANJI

(OPEN JUNE-OCT)

Chalet hotel for visitors to Diamond Mts.

REDUCED FARES

JAPAN — CHOSEN & MANCHURIA RETURN TICKETS20% discount

" " " CIRCULAR TICKETS20% discount

" " " PARTY TICKETS50% discount

JAPAN — CHINA RETURN TICKETS20% discount

" " " CIRCULAR TICKETS20% discount

" " " PARTY TICKETS25-30% discount

" " " STUDENTS' PARTY TICKETS50% discount

Above tickets are on sale at principal stations of participating Railways.

For particulars, please apply to

RAILWAY BUREAU, GOVERNMENT-GENERAL
OF CHOSEN

RYUZAN, CHOSEN.

